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Canada celebrates 50 years of granting citizenship

OTTAWA (Citizenship and Immigration Canada) — During 1997 Canadians from coast to coast will be commemorating a special milestone in the history of the country. Jan. 1, 1997, was the 50th anniversary of the Canadian Citizenship Act.

Prior to the passage of this legislation, there was legally no such thing as a "Canadian." Men and women from this country were considered British subjects living in Canada. When traveling abroad, they used British passports.

But in February 1945, Canadian Cabinet minister Paul Martin Sr. had an experience which set in motion the Act which changed all that. Martin visited a military cemetery in Dieppe, France, where, as he walked among the thousands of wooden crosses, he was moved by the terrible sacrifice that Canadian soldiers had made in the fight for peace.

Martin was also struck by the varied origins of the names on the graves. These soldiers had come from different ethnic and religious backgrounds. They had come from different parts of the country. The one thing that had



Canada's Number One Citizen, Prime Minister Mackenzie King, receives the first certificate of Canadian citizenship from Chief Justice Thibault on Jan. 3, 1947.

united them all was that they were Canadians. They had fought and died to defend the country they loved.

Martin felt he must do something to honor their memory and sacrifice. It was there in the cold

winter of France that the idea of Canadian citizenship was born.

Got right to work

Martin, supported by Prime Minister William Lyon Mackenzie King, drafted a Canadian

Citizenship Act and presented it to the House of Commons in 1946. After much debate, it passed with overwhelming support. The Act received Royal Assent in July 1946 and came into effect Jan. 1, 1947.

Shortly afterwards, at a citizenship ceremony in Ottawa, Prime Minister Mackenzie King had the honor of being the first

person ever to say, "I speak to you as a citizen of Canada," after he received the first citizenship certificate.

Canada first

With the passage of the Citizenship Act, Canada became the first nation in the Commonwealth to create a national identity other than that of British subject. For other member nations of the Commonwealth, the Canadian Citizenship Act provided a framework in which they could form their own citizenship legislation.

Since 1947, some 4.2 million new Canadians have been granted citizenship under the Citizenship Act. (According to the 1991 census, 395,275 Canadians have dual citizenship.)

The Canadian Charter of Rights and Freedoms sets out the democratic rights and freedoms all Canadian citizens enjoy: the right to vote and be a candidate in federal and provincial elections; the right to enter, remain or leave Canada; the right to earn a living and reside in any province or territory; minority language education rights (in English or French); the right to apply for a Canadian passport.

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Co-operation cuts crime in Boston

Marian Van Til, with files from *The Christian Science Monitor*

BOSTON, Mass. — "Like a Sunday school class for adults, some 15 men and women gathered recently in the dimly lit basement of St. Mark's rectory in the Boston neighborhood of Dorchester.

They had not come together for spiritual enlightenment. Rather, they met in an effort to set their city on the path to salvation from the scourge of urban crime."

That's how *The Christian*

Science Monitor introduces a story on a highly effective program being used in Boston to fight crime. The program, called the Dorchester Safe Neighborhood Initiative (SNI), has helped Boston see a dramatic drop in crime in the three years since it was instituted.

The unexpected "weapon" being used isn't new equipment, bigger SWAT teams or more special agents. It's co-operation: between the police, neighborhood residents, the social service network, prosecutors and the entire court system.

Those present at the meeting at St. Mark's rectory included a police precinct captain, an assistant district attorney, someone from the mayor's office, community activists and residents.

They compare notes on where the worst offenders may be and what they're up to in a crime-ridden section of Dorchester, one of Boston's poorest neighborhoods.

SNI has gotten the whole community to work together to not only solve but prevent crime. Police officers worried

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News

Early crackdown on youthful offenders prevents crime

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about the crime potential of kids hanging out on street corners can call social service agencies that will help the kids find jobs.

Truancy problems involving high-school-aged drug sellers enticing younger students to join them have been nipped in the bud by the police following tips from a street social worker. (In the past, it would have taken a concerted effort or sheer coincidence for police to have found out about a truancy problem that spanned several sections of the city.)

And if the police know an offender is a gang leader, they can confer with prosecutors to make sure he serves time for any small infraction rather than allowing a plea bargain. Authorities have found that that kind of early crackdown, with follow-up on the offender, often prevents further crime later.

There were 152 homicides in the city in 1990, but less than 60 in 1995, a 62 per cent decrease. And in this age of often drug-related random killings in big American cities, mainly among

the young, the city boasts an impressive if still sobering statistic: no youth under 17 had been shot to death in a year and a half.

A startling lesson

Not only is Boston's SNI program helping to cut crime but in three years it's had a drastically positive effect on police-community relations. Young people, many of whom had particularly bad experiences with police — or who assumed they would — are beginning to see the police as they used to be seen: as allies who will help you rather than the law which will crack down on you and discriminate against you.

Veteran officer Tom Lembo, who has seen a lot on the streets of Dorchester, told *The Monitor* about a recent incident that startled him into realizing how great that change of perception has been.

As he pulled up to a stop sign in his cruiser, a young man came running up, waving his arms, yelling, "My sister wants to talk to you!" Lembo was on guard, expecting possible trouble. But

the girl, it turned out, had had her brother flag down the cop car not to plead for help but to offer it. She had discovered a stolen car, abandoned in her driveway and wanted the police to know.

Linda Strother-Lyons, a colleague of Lembo's, told *The Monitor*, "The area has gotten 100 per cent better. Before, people would throw stuff at us. They didn't care. Now, when they see you coming, they know it's not just because there's a problem. The public's changed, maybe because we have."

No more slipping through cracks

The police-court link is also key to the crime decrease here. Specific prosecutors are designated to follow SNI cases, enabling them to become familiar with offenders and their records, and to notice crime patterns. A repeat offender is now less likely to slip through the system.

As SNI enters its fourth year, its budget may be cut as other SNI programs are introduced in other parts of Boston and Massachusetts as a whole, and as federal dollars become scarcer. But those involved in Dorchester say they've come too far to quit now. They'll do whatever they need to to keep their program going.

Meanwhile, criminologists are saying Boston represents the newest thinking in fighting crime. "The task of the police is to create an environment in which [social] policies can make a difference," says criminologist George Kelling, one of the leading proponents of community policing and a professor at Rutgers University in Newark, New Jersey. "When you've turned schools into jails ... and delivery trucks can't even go through neighborhoods because the kids are going to steal from them, you couldn't make a difference if you tried with other programs."

And former Boston police commissioner William Bratton concludes, "The school of thought had been that societal conditions caused crime. Well, maybe we had it backward. Maybe crime causes poverty."

God reached down in B.C. snowstorm

James Kwantes

ABBOTSFORD, B.C. — Few events evoke the power and majesty of an omnipotent God more clearly than a vicious storm. I was reminded of that fact recently after nearly getting stuck in a rare blizzard during the "Storm of '96" in B.C.'s Lower Mainland in late December.

With a pair of friends, I had left Abbotsford early in the morning of Dec. 28 and spent the day skiing at Mt. Baker in northwestern Washington.

During the commute back to Abbotsford, our driver, Ed Griffoen, refused to turn on the radio for fear of lulling his two exhausted passengers, and possibly himself, to sleep. As a result, we were unaware of weather conditions on the prairie. When we got a "Road Closed" sign at the turnoff to Abbotsford, we drove around it, reluctant to take a long detour and confident the 4-wheel-drive truck transporting us could make it though any road conditions the weather would throw at us.

But our confidence soon turned to trepidation as we ventured into Sumas Prairie and faced the full brunt of the worst storm to hit the Fraser Valley in 75 years. Blowing snow and 120 km/hr gusts of wind created white-out conditions. We craned our necks to detect the lines on the road but more often found ourselves depending on telephone poles and road signs to determine where the blacktop was. The truck inched along.

A lineup of about eight vehicles soon halted our slow process. As 15 minutes turned to a half hour, we began to worry about our dipping gas gauge. We considered turning back into the safer hills.

Hundreds were trapped

As we sat in the dark, we caught sight of a solitary starling just in front of the windshield, its wings flapping furiously against the wind in a valiant but futile attempt to fight the powerful gusts. The birds were soon blown out of sight.

We eventually made it into town, notifying the police that some cars might be trapped up the road. We later learned that elsewhere on the prairie, in conditions worse than those we went through, hundreds of motorists were trapped in white-out conditions and snow drifts that made driving impossible. A massive rescue operation was taking place, as search and rescue volunteers worked around the clock taking stranded travellers to shelter in surrounding farmhouses.

Farmers and other prairie residents opened their doors for the emergency and welcomed the stranded into their houses. John and Marvel Taekema, members of Trinity Christian Reformed Church, welcomed eight travellers into their house and gave them food and shelter. One family fed and gave shelter to an amazing 95 people during the blizzard, which lasted for much of the weekend.

The hand of God

Weather experts described the storm in terms of frontal systems and weather patterns. But in reality, it was nothing short of the hand of God reaching down and brushing the surface of the earth, as scared humans scurried around in response to a world that had temporarily turned into chaos. The hand of God was evident both in the storm and in the human response to it, as prairie residents opened their doors to strangers in need of help.

The prevailing secular ethos in Canada lauds technological progress and prosperity. We hurry around in our vehicles, "communicate" through cellular phones and on the Internet, and retreat to our climate-controlled homes at the end of the day.

Christians also often get caught in the same rat race and forget who directs day-to-day events. Perhaps the Storm of '96 was God's way of reminding us whose mighty hand commands the wind and who struggles against it like the starling fighting against the furious Fraser Valley storm.

Year-long observance

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"I would like to invite all Canadians to get involved in this special celebration," said Lucienne Robillard, Minister of Citizenship and Immigration, who on Jan. 2 announced the beginning of a year-long celebration to commemorate the 50th anniversary of Canadian citizenship. "It is an opportunity to reflect on the successes our country has enjoyed over the last five decades. It is also a chance to think about the rights we share as Canadian citizens, and the responsibilities which

go with this distinction."

Special citizenship ceremonies will be held across the country in January to commemorate the historical events of January 1947. These will be followed by the annual "Canada — Take it to Heart Week" (Feb. 10-17). This week offers Canadians an opportunity to celebrate their country's citizenship and heritage. Special events will continue throughout the year, notably during the coast to coast Canada Day celebrations on July 1.



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News/Comment

In the Netherlands it's dangerous to defend yourself against criminals

B. Smalhout (translated from the Dutch by Bert Witvoet)

Someone who recently visited the Netherlands passed on to us a newspaper clipping taken from the Dutch daily De Telegraaf. It was an open letter written by a professor B. Smalhout to the Dutch Minister of Justice. In the letter, Smalhout shares some of the frustrations that he and other Dutch citizens feel when it comes to the treatment of victims and offenders. It carries sufficient interest that we decided to translate it, although we realize that this situation is unique to the Netherlands. We do not hereby want to promote vigilante behavior on the part of the citizenry. But we do think that protecting criminals can go too far, as it seems to have in several instances mentioned in the article.

"Open Letter to Winnie"

Your excellency:

When you were still a small girl, your father received from the government a futile sum as miserable compensation for the

horrible years he spent during the war as prisoner of war of the Japanese in Dutch Indonesia.

The first thing he did with that money was buy a scooter for the apple of his eye — his little daughter Winnie. You told that story a year ago on television. In that moving moment, you became for me a flesh-and-blood human being with feelings and emotions one does not always expect from a minister of justice. For that reason I take the freedom today to place before you a problem that has touched the average Dutch citizen in the deepest regions of the soul.

Frustration

It has to do with the treatment of citizens of good will by your justice system. Of course, we all know what problems you have to face. There's an increase in crime, the endless fight against drugs, annual criminal damage of at least \$7 billion, a shortage of prison cells, and theft of a million bicycles per year. There is also a report that says that your police officers shoot too often and too quickly.

We all realize that things are not easy for you. Yet we are

stuck with the question of why the justice system's frustration is so often aimed at decent citizens. These are well-behaved people who only want to protect their possessions, their houses, their businesses or even their lives against criminals, whom one is no longer allowed to call crooks (*tuig*). Since the '60s the government has told us that criminals are actually the victims of our welfare state.

Pain and suffering

These days we read about the story of Bep and Leny de Klerk from Arnhem, who during the night of Feb. 4, 1995, were attacked by five armed criminals. The 54-year-old Bep was struck down immediately but was nevertheless able to grab the pistol of one of the attackers. Out of fear he shot and killed one of the attackers. The Dutch people, who unlike you have not studied law, think that such is a normal occupational risk of a violent criminal.

But what we juridical laypeople can't follow is that the flustered couple were afterwards treated as murderers by your officers, and that even Leny, who that night came to the aid of her

bleeding husband, was locked up as a criminal.

The last few years there have been several other affairs that we could not understand. In June 1992, for example, the Honorary Consul of Cyprus, who at the same time was a jewelry store owner in Amsterdam, was surprised by armed robbers. They left with a ton of diamonds. The store owner, who had a gun license, shot down one of the two thieves. But right in front of his dazed customers he was handcuffed by the police and taken away as a criminal.

One of your own officers was awakened one night by an intruder. In the utter darkness, the police officer hit the criminal on the head and cracked his skull. The officer was told by the judge to pay 1000 guilders to the intruder as payment for pain and suffering. On top of that, he received a four-week conditional prison term, with three-years probation. Presumably he could write off his career as a police officer.

Another officer came to the aid of a woman who was assaulted in a city bus. As one can expect, everyone looked the other way. The officer knocked down the assailant and rescued the woman. That also resulted in a judgment against him with the required payments for pain and suffering.

In 1993 two police officers were punished because in their free time they had assisted colleagues on duty in arresting a number of troublemakers. But in that same year your ministry released 2,388 criminals because of a shortage of prison cells. Putting two or more criminals in one cell is not allowed — that interferes with their privacy, we

are told.

And then there was 26-year-old Huib Koppelman from Eindhoven who protected his own car against a thief. He knocked the assailant down. He then had to justify himself in front of the police tribunal for his so-called severe maltreatment of a criminal.

A sharp screwdriver

The same happened to Arno Hassoldt, the son of a campground owner from Zeist, who defended his dad when the latter was threatened by an intruder with a sharp screwdriver.

And then we're not even talking about the ex-KLM flight attendant Annemieke van Soest, who one night in the Bijlmer out of panic and fear shot one of two armed Suriname assailants with a pistol. The criminals were well-known to the police. They had been arrested 40 times before, and each time released.

But Annemieke's life has, through the years, been thrown into chaos by the juridical process. She lost her job and she became a social and psychological outcast who ended up on welfare.

Your excellency, I, along with some million other Dutch people, are at their wits' end with the juridical system. Perhaps you can explain to us why criminals are treated better than hard-working citizens. Robbed, threatened and assaulted victims have serious doubts about the law-state for which your father at one time placed his life in danger.

In the mean time, I remain, with the esteem owed to you,

Prof. Dr. B. Smalhout.

New Year's prayer

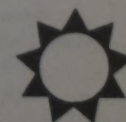
When I stand at the beginning of a new year
I find within me a secret fear
and wonder what ill might befall me

Father, you have said,
Fear not, for I am with you!
Replace my fear with a quiet trust
and let me enter this new year
unafraid and with confidence
that you, who were with me in the past,
will also guide me in the future.

And, Father, let no person or circumstance
be able to draw me out of that place of peace.

Didy Prinzen,
Orono, Ont.

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Editorial

Gambling: part of the disease that kills butterflies

In early December 1996, two openings took place in Niagara Falls that could not have been farther apart on the spectrum of human civilization.

The one was the opening of Casino Niagara, which overlooks the spectacular Niagara Gorge barely a kilometre down-river from the Falls. The event was characterized by glitz, glamor, flashing lights, illusion, greed, addiction, and, oh yes, an influx of money and employment. This is the ugly side of Canadian culture. The casino stands as a monument to the hypocrisy of governments and our society's preoccupation with economic growth, no matter what the cost.

The other event was the opening of the

Butterfly Conservatory, a few more kilometres downstream along the Niagara Gorge. After you park your car on the grounds of the Botanical Gardens, you walk into an imaginary tropical rainforest with huge rocks (from the Canadian Shield), refreshing waterfalls, exotic plants and shrubs and thousands of colorful butterflies. This scene is one of fragile beauty, quiet dignity and playfulness. And at the centre of this warm and moist environment are those flimsy members of the order *Lepidoptera*.

How can such delicate creatures with such a fleeting life span (some live a few weeks; others a few months) touch one so deeply in the soul that one imagines him- or herself in paradise for a brief moment? It's so easy to damage a butterfly; to smudge its powdery wings. The whole scene elicits in the believer a song of praise: "God, our Creator, how majestic you must be if this is only a quick sketch of your beauty and wisdom."

Maintaining genetic diversity

As we drove to the conservatory, my wife and I were listening to a radio broadcast featuring Canadian biologist and environmentalist David Suzuki. He talked about the need for our civilization to maintain genetic diversity in flora and fauna in order for this biosphere to survive. He mentioned how hundreds of species are becoming extinct every year. He also talked about the need for human society to maintain cultural diversity while it is rapidly moving towards a mono-culture.

Suzuki's comments were an appropriate introduction to our visit. On the one hand, the creation of a butterfly sanctuary is a testimony to our human failure to maintain a suitable ecology for butterflies (many of the species we saw were imported from butterfly farms, although many were never indigenous to Canada). On the other hand, this conservatory is a testimony to our longing to counteract the trend of eradicating genetic diversity.

We attract different people

It was good to see people willing to line up in freezing weather just to catch a glimpse of this wonderful world. There were many Americans, too, from across the border. What a difference in the kind of people we are attracting to this butterfly conservatory and to the casino down the road. I cannot imagine that the same people can visit both institutions with integrity. One thing that popped out of my mouth as I saw the crowds drive up in buses and cars to the casino was: "Suckers!"

What a different story to look at the faces of

children and adults as they slowly made their way along the paths in the butterfly conservatory. There were smiles and looks of wonder all around. People were eagerly pointing out a new discovery on a somewhat hidden branch. Suddenly two "magnificent owl" specimens were dancing right overhead, then swooping down into the chasm, almost touching the waterfall. Flashes of red, purple, blue, yellow, white and black moved between fine mists of spray and gentle breezes artfully created by those who designed this tropical world.

It's the same religion

There is a connection between the butterfly conservatory and the casino. The casino represents the idolatry of indiscriminate economic growth. When there's money to be made and jobs to be created, our society is willing to sacrifice the health and well-being of the creation to that single goal. The same religion that moved the Ontario government and the city council of Niagara Falls to establish this temple of greed has destroyed rain forests,

How can such delicate creatures with such a fleeting life span touch one so deeply in the soul?

polluted water, air and soil and impoverished millions of people all over the world.

Jesus has a word for such a society, according to Matthew 6: "No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money."

And then he adds a fascinating conclusion: "Therefore, I tell you, do not worry about your life, what you will eat or drink.... See how the lilies of the field grow. They do not labor or spin. Yet I tell you that not even Solomon in all his splendor was dressed like one of these."

Today he might say to those who think they need a casino to survive: "Don't worry about the economy; your heavenly Father knows what you need. Look at the butterflies, they don't sweat and toil. Yet not even the Queen of England in all her royal splendor is ever dressed like one of these."

I don't know what motivated the Niagara Parks Commission to establish this multi-million dollar tropical world. I don't need to know. The point is that we need to seek first the rule of God, and all these other things, like employment and butterflies, will be given to us as well.

BW

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Letters

A pastor's 'slip' usually uncovers more

It is hard to know just how to respond to "On Shooting Our Wounded Generals" by John A. Tamming (Dec. 13, 1996). Tamming focuses on the very sad plight of someone who has committed clergy sexual misconduct, been found out and removed from office. He suggests a re-training fund for those who have "fallen." But there are sides to the larger picture that need to be represented.

First, it is a general fallacy that years and years of good and faithful service are brought down to dust by a "slip." The root of the problem that leads to sexual indiscretion is a problem with relating to oneself, the Lord and to other people. This means that what is routinely uncovered after the "slip" is that the ministry was tainted by an unhealthy way of relating to people all along.

Colored with a shade of dirt

Second, it is a basic rule in this area that just as no one is ever "caught" the first time shop-lifting or speeding, when a pastor is found out, there are always more victims. It is never the "first time." This means that the church is dealing with a person who has been capable of preaching, pastoral care and administering the sacraments while leading a double life. A church is justified then and behaving responsibly, it seems to me, in

telling such a person that he may not continue in ministry any more or ever again.

Third, Tamming refers to the volume of work done in meaningful times in the lives of God's people. What he does not see is that for many, Oma's funeral or the wedding conducted, the forceful sermon delivered or the confession of faith class taught are now all colored with a shade of dirt and collective shame over the double life their pastor was leading. Consider the faith and worship experiences of the children "the woman" may have, think of her aging parents and other family members.

Fourth, to mention the concept of covenant is not that helpful in the way Tamming intends. In the covenant the prime relationship is that of God and his people. Pastors are called by God and affirmed by the people to be servants of that relationship. It is through the servant leadership of faithful pastors that the relationship grows. Those who prove unfaithful do great damage to the relationship which individual members have with the church and with the Lord. Church members can be left with unease in worship, a difficulty in trust that any church leader really practices the Christian faith, and a certain jadedness toward pastors in general. This kind of internal damage does not quickly go away. Older teens

and young adults, and those who were already "on the fringe," or other women and men who have been abused in other situations seem most deeply hurt. Bringing up the concept of covenant should only serve to remind us of the seriousness with which God views the responsibilities of those who give leadership in the church.

Who should pay them

When we come to the question of what the church may "owe" those who have "fallen," we need to acknowledge first that during our ministries we CRC pastors are paid well. Our salaries are paid with the understanding that we are faithful in our work. It may make better sense and be more fair to the church if salaries paid while genuine service was not being rendered should be repaid.

While Tamming does not want to add another victim to "the pantheon of North American victimhood," he inadvertently succeeds quite well in doing just that.

The church needs to pay attention to prevention by providing real supervision in the pastoral work. Real supervision is not just checking to see that there are no complaints about the pastor's sermons and that the sick are being visited. Real supervision involves a small group of people having the authority from the elders to ask for a complete list of visits made, (including repeat visits and time of day, location) and having a policy about when it is and is not appropriate for pastors to visit alone with members of the opposite sex. Real supervision also means asking pointed questions of the

pastor and his or her spouse about the state of their marriage. And it involves encouraging the pastor to make full use of granted vacation and weekly rest time, and requiring association with colleagues in ministry to combat the ever dangerous "Lone Ranger syndrome."

This kind of supervision would be healthy and helpful. It would provide a measure of protection for vulnerable people in our churches. But it can only be effective if the pastor is honest. When that is discovered not to be the case, the pastor should be done the supreme compliment of being held responsible for his actions.

Mustn't minimize the pain

The church owes the former pastor the same kind of genuine compassion and assistance that it owes other members who may be fallen: lawyers, construction workers or school teachers. Through the diaconate, financial help may be given as necessary, leads on re-training may be provided, and that ever-reliable Christian network that finds jobs for the unemployed among us may be utilized.

Finally, as hard as it can be, and as much as we all prefer to forget or minimize pain in relationships, the churches owe such pastors honesty about the pain that has been caused, and openness to their demonstrating genuine repentance, and also the drawing of very clear boundaries where these have been trampled in the past.

John Luth
Pastor of First CRC
Barrie, Ont.

Calvin Seminary uses double standard

I find Calvin Seminary's hurried decision to dis-invite Dr. Jan Veenhof baffling and not a little troubling. One doesn't have to agree with Veenhof's views to see that the seminary committed a grievous wrong.

First, it is very unfair to Veenhof and a terribly shabby treatment of a gentleman guest professor from abroad. If a prerequisite for teaching at the seminary is that one agree with the CRC's 1973 stand on homosexuality (it was news to me), Veenhof should have been informed of it prior to his appointment, not found guilty in terms of that requirement afterwards. Once it was discovered (from a suspect source!) that he held these views, and since his teaching was excellent and he himself never raised the matter, the seminary should have risen to the challenge, stood by him and assured him that it would do everything in its power to protect him and his reputation.

Secondly, Calvin Seminary seems to be using a double yardstick. In 1994, the CRC synod decided that it is the clear teaching of Scripture that women may not hold church office. Some seminary professors strongly disagreed, but none was even censured for that dissent, let alone removed from his teaching post. Why could the seminary professors not have shown the same grace to their guest

colleague Dr. Veenhof?

Thirdly, Calvin Seminary's regrettable action has made Veenhof a victim of an "evil" in the church he and co-author Aleid Schilder pointed out in their book *From Liberation to Freedom*. The book packs an urgent message: A church that tries to control the beliefs of its theologians, office-bearers and other members beyond the clear demands of the gospel sets itself up for trouble. That's the lesson of the unfortunate happenings in the Netherlands in 1944 and 1967. In 1994, the CRC synod came to the brink of falling into the same trap.

Finally, CC is to be commended for not being afraid to open up its pages to a discussion of homosexuality, including giving Dr. Rem Kooistra a platform for baring his soul. Insight is advanced by a free exchange of ideas. Muzzling dissent and dis-inviting professors are tactics born of fear.

The real loser in this matter is not Dr. Jan Veenhof. It is Calvin Seminary. By not daring to defend an unfairly maligned professor it has shown an incredible lack of backbone, and so has, I'm afraid, allowed its reputation to be tarnished for quite some time to come.

Sierd Woudstra
Grand Rapids, Mich.

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Comment

Christians
in
Careers

Nandy Heule

On the job with Ray Rett

Name: Ray Rett

Company: Erin Refrigeration and Air conditioning

Location: Erin, Ontario, and surrounding area

Job: Master Refrigeration Mechanic

Age: Thirty-something

People who can work with their hands and aren't afraid to learn computer skills don't have to worry much about their future in the labor market, says David Foot, author of *Boom, Bust & Echo*.

In his recent best-selling book, Foot explains how demographic trends, technological advances and free market forces come together to create some jobs and eliminate other types of work. And he concludes that people like Ray Rett, a mechanic with good math and computer skills, shouldn't have to worry much about their employability in the years ahead.

Just like most secretaries now need to be familiar with various computer applications, skilled trades people can't shy away from using modern technology if they wish to remain competitive, says Foot, an economics professor at the University of Toronto and a consultant to the business

community.

Ray Rett, the father of two young girls, spends at least one evening a week being a great role model for boys in the Cadets program at Second Christian Reformed Church in Brampton, Ont., where he and his wife, Brenda, are members. We spoke to Ray one night at 9:30 p.m. after he tucked in his daughters and had a moment to talk about his work.

After spending three years at York University, Rett left school feeling disillusioned. He was forced to scrap his plans to become a teacher due to intense competition for limited spaces at Ontario teacher colleges. He was ready to look for a job.

"My dad said air conditioning might be a good field," says Rett, who can't recall why exactly his father suggested this line of work. So Rett picked up a phone book to start calling

local refrigeration service and installation businesses.

"I was asking for a helper's job," says Rett, who was planning his wedding a year later in 1989. These were boom times, he says, and he got hired by Heritage Refrigeration. "The boss liked my university background in math, and I also had some practical machine shop experience," says Rett. He took math and physical education courses at York.

During the next five years, Rett worked as an apprentice and was also required to complete about 24 weeks of in-class course work. "It was a good training period because I worked in a variety of tasks," he says, adding that some bosses find it more convenient to let newcomers do a few simple routines all day long at cheaper labor rates. A first-year apprentice will earn about 50 per cent of the hourly rate paid to a licensed mechanic, and this percentage will go up as the student be-

comes more experienced. Once an apprentice fills the on-the-job requirements, passes all the course work and takes an exam, he or she can register with the Ontario government as a licensed tradesperson to obtain a "certificate of qualification."

After getting licensed as a master mechanic, Rett changed employers several times and now works for Erin Refrigeration, a small company that mainly services commercial clients like the grocery chain A&P and IGA.

"I enjoy my work," says Rett. "There are days that I'm scratching my head, trying to figure out what the problem is, and I've had some ice-cream melting on me," he quips. A grocery store might have as much as \$50,000 worth of frozen food in freezers that are all hooked up to one compressor. (In fact, grocery stores carry insurance in case a guy like Rett can't fix the meltdown.)

"It's kind of eerie to walk into

a compressor room and not hear any noise," says Rett. He regularly responds to emergency service calls at any time of day or night. "It's necessary to keep an open mind and to keep your calm."

"There are lots of crazy things in my job, and my faith helps me to stay calm," he says, adding that it's not unusual for nervous store managers to look over his shoulder as he does his job. "I hope someone will say, 'Hey, there's something different about this guy' as I go about my work," says Rett. He makes as many as six service calls a day when the weather is hot and refrigeration equipment works at capacity.

For anybody getting into this field, Rett recommends getting into a union-run shop when starting an apprenticeship. "The wages are regulated better, and the unions also have their own training centres, guaranteeing a valuable apprenticeship," he says.

What was that organist thinking?

Dave Vroeghe

At an afternoon church service recently, a rather unusual thing happened: we had a silent prelude. Or, at least, partly. The organist had begun playing an improvised prelude on a hymn to be sung later in the service. But the prelude was cut short.

Someone stepped to the pulpit microphone and began speaking, without warning to the organist. The speaker informed us that headlights had been left on, gave us the license number, and made a small joke about the inevitable embarrassment awaiting some individual. Within the next minute, the organist stopped his prelude with about five minutes remaining till the service started. The rest of the "prelude" was silent.

Did anybody notice?

Being an organist myself, I took notice. I wondered what that organist had been thinking. And had other congregants wondered what he was thinking or why he had stopped playing? Just what goes through an organist's head, anyway? Especially during the prelude, offertory and postlude — those seemingly "nothing times," as some would characterize them.

While an organist (or other church musician) will be concentrating on several things relating to the service, his or her focus should be similar to that of the gathered congregation.

During the prelude, people of different backgrounds, experiences and hurts are gathering for worship to celebrate Christ as their Redeemer and Lord.

While this naturally has a social aspect (we're there as a community, a *body*), the primary activity during the prelude is meditation in preparation for worship. The prelude, then, serves to prepare for worship. It will convey a particular spirit, and to do that will present one or more pieces of music.

Muzak won't do

A good organist will relate the prelude to some degree to the theme of the service. The prelude, therefore, *cannot* be muzak. For muzak can exist only as attention-less, fill-the-silence background sound, suited only for small-talk and for dismissal by the ear, brain and heart.

I think what probably happened at that recent service was not so much that the organist was upset that he'd been interrupted, or even that he felt ignored (if no one was upset at the interruption, was anyone really listening/preparing?). A more likely case is that the organist felt as if the worship mood that had been evoked was gone. The preparation, concentration, imagination, the playing, the worship, was abruptly brought to an end when the focus shifted dramatically to something mun-

dane. And if what was said earlier about the similar focus of both the organist and the gathered worshippers is true, then the prelude should have taken on a very different direction for everyone there.

Discomfort with silence

I continue to wonder: What would I have done if I had been the organist in that situation? I'm not sure. I do, however, think about these questions:

Are we as active worshippers really worshipping in Spirit and in truth, even during preludes, offertories and postludes?

Are we so uncomfortable with silence in our society, and even in church, that we refuse to lend integrity to the musical portions of our services, and instead welcome a muzak-like-induced atmosphere?

Am I, as a church musician, challenging God's people to prepare for worship, to reflect on God's goodness and to be led forth with joy?

May we, while serious considering these things, be led by the Holy Spirit that we may worship joyfully and with our whole being.

Dave Vroeghe lives in Edmonton and is studying Greek and Hebrew at the University of Alberta in preparation for attending Calvin Seminary in the fall. He studied piano as a child, but calls himself a "cheater" at the organ, which he has played for three years.



Voortman

Over 40 Varieties
of
Fine Cookies

One Fine Day

ARTS & MEDIA

Cinema



Cinematic popcorn for a winter's night

Rated PG. Stars Michelle Pfeiffer, George Clooney. Written by Ellen Simon and Terrel Seltzer. Directed by Michael Hoffman.

One Fine Day is an old-fashioned, 1940ish love story set in the urban '90s. The modern setting allows each of our protagonists to be a divorced single parent who must not only cope with a lively child, but a high-powered career and hectic life in the middle of the big city, i.e., New York.

There's nothing unusual or surprising about this plot: we know from the outset that Melanie and Jack, who meet through their children and instantly dislike each other, will eventually get together.

A put-on

The problem is that their initial negative reaction to each other isn't convincing. It seems like a put-on which has the audience asking: What's the matter with you two? Why are you so blind? A subplot which involves the separate careers of the protagonists is a welcome if not profound diversion.

What makes the film watchable is its likeable stars. Movie actor Michelle Pfeiffer and TV heart-throb George Clooney (Dr. Doug Ross on *ER*) seem to have enjoyed making the film and they exude charismatic sparks together, though they are not given much of a chance to develop those sparks.

(Clooney's character is perhaps a bit too much like that of his TV character.) The first-time child actors do a generally good job, though the boy looks and acts too much like Hollywood's version of a six-year-old (the prerequisite for which is almost terminal cuteness and near shoulder-length blond hair).

This movie is like popcorn. It's pleasant enough as it goes down, though it contains some annoying bits that stick in your



teeth. It's not a bad cinematic "snack" to watch on video some rainy or snowy evening, but it offers little lasting nutrition.

Keyboard legend Wakeman launches Christian record label

Dan Wooding

LOS ANGELES, Calif. — Legendary rock keyboardist Rick Wakeman, 47, has paid the price of two failed marriages and an ongoing battle with alcoholism to gain fame and fortune. But in the midst of personal crisis and a squandered fortune, Wakeman turned to God, has now been free of alcohol for 12 years, and recently recorded an album with the group YES for his own record label: Hope.

Wakeman says he chose the

name Hope Records "simply because it says everything about us as Christians and everything about the gift of music which has been given to so few and [is] sadly abused by so many of the few."

Wakeman continues, "It took me up until 1984 to realize my talent was loaned to me by God and a further eight years, really, before I realized that I had to use it in a way he intended it to be used."

Wakeman lives on the Isle of Man with his wife, Nina, once a

top British model and now a radiant Christian, and their children. They are members of a Baptist church on the Isle.

Wakeman has been a pioneer in rock music, not a follower. There was no reason that should have changed when he became a Christian.

He says Hope Records came about "because no existing Christian label understood the vision of how I saw not only my music, but also that of other Christian musicians who perhaps found themselves trapped

Canadian Opera ensemble scores with an early classic

No problem connecting with modern audiences

TORONTO (Canadian Scene) — A recent performance in Toronto of one of the world's early operas, Francesco Cavalli's *La Callisto*, proved how successful the enterprise known as the Canadian Opera Company's Ensemble Studio has been.

Seven members of the ensemble gave a spirited performance of this ancient piece composed by a Venetian in 1651, a time in the early history of opera when it had become a public entertainment after 40 years of being presented only for the pleasure of aristocrats in private palaces and courts.

Reaching out to modern audiences, *La Callisto* was staged in a variety of costumes, from ancient Greek to leather-jacket "biker." Directed by Tom Diamond with great flair and sense of humor, it often involved the enthusiastic audience. The young singers were all excellent, most of them doubling roles, and well-supported by the COC's Children's Opera Chorus.

A great proving ground

The COC Ensemble Studio was founded in 1980 with a grant from industry and help from the federal government. Since then, more than 100 young musicians have acquired their first professional experience through the program. Members are chosen through a national audition process. They receive a blend of advanced study and practical experience, understudying major roles and performing secondary roles in regular COC productions. They participate in the COC's outreach and education programs as well.

Among the now world-famous singers who have emerged from the studio program are Theodore Baerg, Ben Heppner, Joanne Kolomyjec and Gaetan Laperriere.

Major record label offers kids' discs

TORONTO (Canadian Scene) — EMI Music Canada is in the process of releasing more than 60 compact discs and cassettes with direct appeal to children. Among them are 18 recordings for younger children by the popular Canadian trio, Sharon, Lois and Bram, and the soundtrack of the Japanese animated TV series *Sailor Moon*, a favorite of Canadian teenagers.

Outstanding among these recordings are five albums featuring recorded classical music by such world-famous artists as violinist Itzhak Perlman, who

narrates Prokofiev's *Peter and the Wolf*, pianist Moura Lympany in an evocative rendering of Debussy's *Claire de Lune*, and Neville Marriner conducting Leopold Mozart's *Toy Symphony*.

Each of the albums is devoted to a subject of appeal to kids: animals, fantasy, lullabies, nature and toys. The accompanying notes for each album are designed to excite the curiosity of young listeners. The entire project affords an excellent opportunity to interest children in enduring music.

in a seemingly formatted system." Wakeman says he "had talks with various companies and none were on the same wavelength." He's now "convinced that God was telling me that the only way forward for my Christian musical beliefs was to go it alone."

That doesn't mean, however, that Hope Records is a one-artist label. Hope has signed the group Ajalon ("The Light at the End of the Tunnel") and "we have a tremendous operatic tenor, Ra-

mon Remedios, on two recordings as well," says Wakeman. Ajalon guitar player and keyboardist Randy George says they were very pleased to work with Wakeman, "who had been a hero of ours, and also because of being influenced by listening to YES and their style."

Hope Records has been able to get distribution to both Christian and secular radio stations, probably based on Wakeman's musical reputation.

Church

Village witch doctor asks Christian broadcaster for help to be freed from evil spirits

VIENTIANE, Laos (EP) — Far East Broadcasting Company (FEBC) recently received a cassette tape from a Hmong witch doctor in communist Laos describing his inner struggle with the evil spirits who possess him and asking for help to escape their control. He heard FEBC's gospel radio programs that teach that Jesus is more powerful than Satan and his demons, and he wanted to know what he must do to get rid of the spirits.

"I want to be set free! Help me get out of this turmoil," the Hmong tribesman pleaded on the audiotape. "I am a witch doctor and the leader of the people where I live. As a witch doctor, I can have as much money as I want. I can have as many friends as I want. But I have no peace! My life is punished day and night by evil spirits. My daughter recently died and I can only blame the spirits."

FEBC's Hmong broadcaster, whose name cannot be printed for security reasons, said this was the first time the witch doctor had responded to his program, and it was done in an unusual way, by means of a 45-minute audiotape. The witch doctor said he is a regular listener to the one hour daily Hmong broadcasts heard in the Hmong village where he has a strong position of leadership and authority.

Afraid of the spirits he serves

"Despite the fact that the devil controls this world with sinister pleasures and that I

serve him, it is not an easy life," the witch doctor lamented. "No matter what I do to please him, I don't get what I really want." He wondered if FEBC's Hmong broadcaster approved of his deep desire to give his life to Jesus, because of what he is. He fears even God will say he is not worthy to become a believer. But his need is so great, he is determined to risk it.

This rare communication from a man who practices witchcraft and demon worship confirms to FEBC that the Holy Spirit is moving powerfully through Southeast Asia and touching the hill tribes of Laos, Thailand, Vietnam and Myanmar (Burma).

Hell's gates won't prevail

Jim R. Bowman, president of FEBC, said, "The work of the Holy Spirit in recent years in the area of the 'Golden Triangle' of Southeast Asia points up that even people dominated by evil spirits want to be free. The Word is going out to all of Asia by means of Gospel radio broadcasts, and as the Bible says, 'The gates of Hell shall not prevail against it.' We often have the concept of spirit worshippers as evil and set against God. The truth is that it is fear of the evil spirits, not a conscious rebellious will, that enslaves the people. FEBC's programs announce that Jesus has arrived to defeat the spirits, a message the Hmong are clearly receiving with joy."

FEBC's Hmong broadcasters have received extensive lists of names of those who want to be added to the "Book of Life."

The lists serve to confirm the tremendous growth of the church in the area served by the broadcasts, including 330,000 Hmong Christians in one province of Vietnam. So great is the hunger for the gospel that people are selling cows, pigs and chickens to have money to buy a radio set to listen to FEBC's radio program for one hour each day.

The Hmong broadcaster who heard from the witch doctor encouraged him to accept Jesus Christ and directed him to the nearest church. He is now awaiting a reply. "I believe if he becomes a Christian he will bring many around to Christ," said the man. "He will influence them because they have no one else to turn to — they will trust in the Lord because of his newfound faith in God."

Many in airline disaster accept Christ in last minutes

ADDIS ABABA, Ethiopia (EP) — Andrew Meekens, an elder in the International Evangelical Church of Addis Ababa, was one of those who died Nov. 23 when a hijacked jet ran out of fuel and crashed near the Comoros Islands.

According to survivors of the crash, Meekens stood up and spoke to calm passengers on the Ethiopian Airlines flight after the pilot announced that he would be attempting an emergency landing. Meekens then presented the gospel of Jesus Christ, and invited people to respond. A surviving flight attendant said that about 20 people accepted salvation, including a fellow flight attendant who did not survive the crash.

Wally and Tannie Eschenaur, who work with UNICEF, knew Meekens through their work in Ethiopia. They describe Meekens as deeply committed to his faith and reserved in his manner.

Meekens, who was on his way to an international conference on urban ministries, is survived by his wife, Ruth, and three children, ages 7, 5 and 2. A memorial service was held on Nov. 27, although Meekens' body has not been recovered from the crash site. His widow, a native Ethiopian, is required by custom to maintain a period of intense, formal mourning until the body of the deceased is buried.

The bodies of the hijackers have not been recovered and their identity is unknown. According to witnesses, they were proficient in French but spoke poor Amharic, Ethiopia's official language. This had led some to speculate that they were not, in fact, Ethiopians, although they presented themselves as such.

Archbishop Desmond Tutu pleads for 'Jubilee' — debt relief

CHICAGO, Ill. (EP) — Anglican Archbishop Emeritus Desmond M. Tutu of Cape Town, South Africa, asked American church leaders to devote the same effort they put into dismantling South Africa's apartheid regime into helping the nations of Africa and other "Third World" countries find relief from crippling foreign debts.

"Now that you have helped rid the world of the scourge of apartheid, the next moral campaign should be this foreign debt. Give the people the chance to begin again," Archbishop Tutu pleaded with an audience of about 800 gathered in mid-November to celebrate the 50th anniversary of Church World Service, the relief, development and refugee assistance ministry of the U.S. National Council of Churches.

The Archbishop recalled the biblical principle of jubilee: All property that was sold or leased in the previous 49 years reverts back to its original owner every 50th year. "It is this biblical thing that says everything belongs to God," he explained.

"You acknowledge that by returning things to people to give them a chance of starting fresh. Those burdened by debt — you set them free."

Tutu continued, "The International Monetary Fund and the World Bank celebrated their jubilee last year, and some of us said, 'Hey, here is an opportunity for you! How about applying the jubilee principle?'"

Most African economies are growing by two to three per cent annually, but most of the growth is being used to pay interest on international debt and is not benefitting the countries' inhabitants, he said. "Most African countries have become mass exporters of capital to pay their debt." Additionally, local currencies have been so devalued that the debt has become as much as five times the original loan, he explained.

Gospel not success-dependent

Tutu did not call for immediate cancellation of debt, even though he claimed that "most aid poured into Third World developing countries is soaked

up by a corrupt elite and not used for the benefit of the people." Instead, he proposed a six-month moratorium on debt repayment, during which time debtor nations would be asked to demonstrate four things: true democratization, respect for human rights, demilitarization, and a willingness to use money saved to directly benefit the nation's people. Countries meeting those criteria would have their debt forgiven, Tutu proposed.

Opportunity for the Gospel

Despite the hardship it brings, poverty also brings opportunities for the gospel, said Tutu. "I am not sure whether the Gospel gets a chance to be heard when you are rich, successful, powerful. The Gospel says you don't have to be successful — God loves you, period. There is nothing you can do to make God love you more. There is nothing you can do to make God love you less," he said. "Your value does not depend on possessions or achievement. Tell that to your nation. Go tell them the Good News."

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Church

Chapter & Verse



Wayne Brouwer
Andrew Kuyvenhoven
• Laura Smit
Al Wolters

Turning to the light

"Then Moses said, 'I must turn aside and look at this great sight, and see why the bush is not burned up'" (Exodus 3:3).

Moses had been in Midian for many long years before he had his encounter with the burning bush. Living out in the desert and tending livestock was not what he had dreamt of as a young prince in Egypt. The Egyptians had a particular horror of sheepherding, so this life must have seemed a humiliating degradation.

But even so, Moses is paying attention. He is aware of God's presence, ready to have his life interrupted. When he catches a glimpse of the burning bush, he turns aside to study this new thing. When he hears a voice calling to him from that bush, he answers: "Here I am." When God gives him a commission to rescue the Israelites, he isn't skeptical about God's existence. He asks to know God's name.

The Welsh poet R.S. Thomas wrote a poem, *The Bright Field*, about those moments when we are unexpectedly confronted by God:

I have seen the sun break through/to illuminate a small field/for a while, and gone my way/and forgotten it. But that was the pearl/of great price, the one field that had/the treasure in it. I realize now/that I must give all that I have/to possess it. Life is not hurrying/on to a receding future, nor hankering after/an imagined past. It is the turning/aside like Moses to the miracle/of the lit bush, to a brightness/that seemed as transitory as your youth/once, but is the eternity that awaits you.

How easy it would have been for Moses to have lived absorbed by his "hankering after an imagined past"; to have lived "hurrying on to a receding future." Instead, Moses lived firmly in the present and was prepared to notice God's presence here.

Recognizing God's voice

The Bible is full of stories of people who were prepared to meet God unexpectedly in the middle of ordinary lives. In Luke 2, Simeon turns from his normal routine in response to the Holy Spirit's prompting and notices God in the baby being presented in the temple. Anna, who has been praying and fasting in that temple for 60 years, for whom the sight of peasant couples presenting their sons must be routine, is awake and aware that God is there. The Magi, working and studying far to the east, are alert to the presence of a new star and willing to turn aside from the press of their daily lives to follow its brightness.

Often, when we catch such glimpses of glory, we sigh and wish the real world were more like that. The world we live in, the hard and solid world of bills to be paid and jobs to go to and children to tend and relationships in despair — that world requires our attention and distracts us from the pleasant dream of some other world in which God appears in fire and light.

The truth is that the everyday world is the world of illusions, the flimsy world which will vanish like a mist when the full light of God's glory dawns at the end of time. The brightness seems "transitory as your youth," but it is really a vision of eternity.

It is in those small glimpses of glory that we see reality, that we catch a glimpse of what will never pass away. God is present in a bush on fire, a bright field, a baby in a manger, the face of one we love. Are you paying attention? Are you willing to turn aside? Are you able to notice him?

Laura Smit is a pastor in the Presbyterian Church (U.S.A.), who is currently doing doctoral work in philosophical aesthetics in Boston, Mass.

Looking for meaning? Go to the mall

BLOOMINGTON, Minn. (EP) — Looking for a little meaning in your life? If you visit the U.S.'s largest shopping mall, the Mall of America in Minneapolis you'll soon be able to visit the "Meaning Store" and pick up a little meaning to go.

The goal of the Mall Area Religious Council is to have a religious presence in the mall. Because people go to the mall expecting to find stores, the council believes a store that offers information on various world religions would fit right in. The council hopes to launch such a store by Nov. 1, 1997.

"We've been working on this in the community for about nine years," says Rev. Delton Krueger, a community action specialist with the United Methodist Church and former pastor of Portland Avenue United Methodist Church.

Though organizers are putting together a business plan, the Meaning Store won't be a business in the traditional sense. "Our idea is to be present in the mall with something that's more than buying and selling. People love to shop. We know that," says Krueger. "But what if there was a place where you could safely talk about religion for a while? Why not a place where you can be quiet for a while? Why not a place where you can

buy something to help you understand your own faith, or to help you understand another person's faith?"

Though the Meaning Store will not preach any particular faith, Krueger believes it could help spark dialogue among adherents of different religions that could ultimately open the door for evangelism. "My personal belief is that I have no chance of sharing the Christian faith with, say, a Moslem, unless the Moslem person asks me. And he's not likely to do that unless I listen to what he has to say first," suggests Krueger. "As a Christian I can't force anybody to do anything or become anything — all I can do is be obedient to the Holy Spirit. Part of my offering is to honor other religious traditions — that doesn't mean I'm going to believe in them. Many of us have found that our own faith deepens when we prepare to offer the kind of witness to people of other faiths which God can use."

In addition to Protestant and Catholic churches, members of the Mall Area Religious Council include Jewish, Unitarian-Universalist and Bahai organizations. Contact has also been made with Moslem, Buddhist and Hindu leaders.

"We use the term 'store' be-

cause that's what they've got at the mall, but 'meaning' is what religion is about," says Krueger. "People have responded with curiosity about the name. We've had some initial designs done and a concept design drawn, and we have divided our board of directors into subgroups working on various areas: the design of the store, how you put together a viable store, how you handle the money side. Those are the items we're looking at now."

'Meaning' doesn't pay its way

What Krueger calls "the money side" is the major obstacle at this point. He estimates that it will take \$500,000 to open the store, and thousands more to operate it. Although it is anticipated that the store will conduct some business — perhaps by selling some of the items often found in religious book stores — it is unlikely that it would generate enough revenue on its own to break even. For that reason, organizers are exploring other avenues for financing, including foundation grants, benevolent individuals, corporate entities and direct support from churches and religious groups.

Sudanese churches plead for peace

SANTA ANA, Calif. (Compass) — For the first time in history, late this past fall Sudanese churches from the Muslim dominated north and the Christian dominated south issued a joint appeal for an end to the civil war in Sudan.

The joint declaration was signed by board members of the Sudan Council of churches (SCC), which represents churches from the Islamic north, and board members of the New Sudan Council of churches (NSCC), which represents the churches of the south.

The declaration asks for an end to the fighting, for a referendum, and for international humanitarian aid.

According to Dr. Sam Kobia of the World Council of Churches, the SCC never before

dared to speak out on the war in the south for fear of reprisals by the Muslim regime led by president Omar Hassan Ahmed al-Bashir.

Persecution of Christians increased dramatically in 1983 when Sudan was declared an Islamic state, and the government

embarked on a campaign of force to Islamicize the country.

It is estimated that Christians comprise as much as 20 per cent of the population of Sudan, and that they live primarily in the south. Eighty per cent of the population of southern Sudan is considered Christian.

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'Journaling': Breathing space in the spiritual journey

Jan Johnson

I felt the pressure building as I griped at my son for breaking his lunch box. A few days before, my husband, Greg, had been laid off for the third time, and every time something broke or wore out I felt my tightly bound panic cut loose. I needed to quiet myself before I heaped more shaming, unfeeling words on my family. The cells of my flesh felt drawn toward my bedroom, so I finished preparing lunch and slipped onto my bed — not to sleep, but to pull out an untidy spiral notebook and spread my grief before God:

God, I'm angry that Greg was laid off — he was the second top salesman! I'm angry that I don't make more money. I'm angry that we live simply and spend money wisely, but we can't afford to buy frozen pizza. Now, without Greg's paycheck, I feel a gun in my back forcing me to make money appear magically. I know I need to trust you more, but I don't like the way circumstances are forcing me into it.

In the rhythm of our relationship with God, there are times when prayer and meditation seem too ethereal but the concrete act of gripping a pen seems just right. It's as if whatever is churning in us flows

through the arm, cascade through the fingers into the pen and splashes onto the page. There it is for God to see, for us to see.

In that quiet space, we develop a conversation with God in which we offer our self-absorbed ideas and then allow them to become swallowed up in the goals God is cultivating in us. We confess the faults and mistakes that we find so difficult to admit elsewhere. We record flashes of insight and treasured moments of encountering God.

Unmasking true motives and feelings

The spiritual discipline of "journaling" moves beyond and behind mere descriptions of life events, providing a place to ponder the pattern our lives are weaving. If a journal answers just one question, it is: What is God doing in my life?

Some of the psalms David wrote seem to have functioned as David's journal. When the Philistines seized David, he described these events in a typical journaling pattern. He began by *stating what happened*: "Men hotly pursue me" (Ps. 56:1, NIV). He then *recorded his feelings*

of fear: "When I am afraid..." (v.3). He *expressed his desires* to God: "On no account let them escape" (v. 7). Concluding with what may have been David's way of *being accountable to God*, he revealed what he planned to do: "I will present thank offerings to you" (v.12).

David's hard honesty reveals that journaling is a place to pour out our anguish, think the unthinkable and presume to know what's best. In the safe haven of being able to write outlandish things, we stumble across our true motives, feelings and desires.

This biblical pattern of reflection gives us permission to ask God questions, to try out new choices, to be less than perfect. A journal becomes the arm of God embracing us and allowing us to look safely at feelings that overwhelm us and situations that don't make sense.

I didn't write in a journal for many years because it sounded like too much work. But when crises erupted that I could not manage, I dug out an old notebook and began to write. I established only one rule — it was private.

A relaxed approach

When we write knowing that no one will read our words, we don't worry about grammar or penmanship. With no audience to

impress, we can be completely honest. Many people find it helpful to write in their journal in one special place, such as a favorite chair or a spot in the backyard.

Although some people write every day, I add to

how God has been working in our lives.

Reflecting on our reflections

The earliest pages of my journal are filled with thoughts of being unloved and undervalued. I wanted reassurance. Gradually those statements decreased and I began to affirm that I am loved and valued by God even in my most disgusting moments. I am finally absorbing a truth that has eluded me for so many years.

My journal itself has become one of the many symbols, the many proofs, that I cannot chase God away. This prodigal child can question God, rail at her enemies or languish in self-pity and still she's wel-

come back to the journal. After weeks of absence from my journal, I am not greeted with guilt. As soon as my pen touches the

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page, loving communication is flowing in both directions. Perhaps this is what is meant by entering God's rest (Heb.4:11).

Jan Johnson is a retreat speaker and the author of "Enjoying the Presence of God." She lives in Simi, Calif.



COUNT THE COST

Vivian M. Loken

I started early. As a toddler I had my favorite doll. It became mangled and dirty. Its clothes were tattered. It was my day-long companion. Anyone attempting to take it away from me saw the ugly side of my disposition. It was *mine!*

Yet when I was given a new doll for a gift, I scrapped that beloved old doll.

My feeling for the first doll could hardly be called love. It fell into the category of a desire to possess something. I had

begun the race with humankind to accumulate things!

At an early age I sat in a pew of our church and heard warnings about the passion for possession. "What good will it be," our pastor warned, "for a [person] to gain the whole world yet forfeit his soul?" (Matt. 16:26, NIV).

Despite the warning, I associated the nectar-sweet taste of owning a toy with fulfillment. It wasn't until later that the taste went sour.

As an adult I still believed that respect was derived from having things. With all the gusto of an explorer I set out once to find a set of dishes. The pattern of the ones selected was rather plain. But the name, with its seal printed on the backs of the plates, assured me they were just what I wanted.

I invited people to dine with us. They praised the dishes. Pretending to be unsure of the manufacturer, I turned a dessert plate upside down. "Oh," I said, as if surprised. "Haviland made these."

One is not enough

One set of "good" dishes was not enough. After I discovered what it was like to own costly things I bought a second set. They were of comparable value to the first.

The second set barely fit into my cupboards. I had to take out items used regularly and put them away. This caused inconvenience, but I walked the extra steps. *It's for a good cause*, I told myself. I should have been content.

But then I came upon a quote from poet Walt Whitman. "Every increased possession," he wrote, "leads to a new weariness." I had never completely forgotten the

words of our pastor. In a way, Whitman's words said the same thing. Regardless, I looked eagerly around to decide on my next purchase.

At that time, I learned that my cousin had bought a set of china. It was reported to be even more expensive than mine. What a cruel blow!

Satisfaction elusive

I had hardly used the first set I purchased. Yet, strangely, they didn't satisfy me anymore.

I could no longer completely ignore the warnings about the burden of possessions. Could my un-

16th century, "so much art thou worth."

Opening my cupboard doors, I gloated over the two sets of dishes. When the serving set came I would have even more. *So much art thou worth*, I thought with satisfaction.

Then I felt empty. In terms of life and its abundance, the value of dishes wasn't much to live up to.

For days, weeks, months, I had been obsessed with acquiring things. Costly things. My mind had been cluttered with devising ways to get the expensive additions that my lifestyle now seemed to call for.



easy business be caused by the "new weariness" Whitman wrote about?

After seeing a set of serving dishes advertised, I forgot my misgivings. To say the set was expensive is putting it mildly. Paying for them on the installment plan would make them mine in a few months. I said nothing to anyone about my purchase. My family would share my excitement when I brought the pieces out.

Another statement came to my attention at that time. "As much as thou hast," wrote Cervantes, a Spanish novelist of the

caught the light. Stooping, I picked up a golden cross on a chain. On the back of the cross was printed: "Count the Cost."

For days, weeks, months, I had been obsessed with acquiring things. Costly things. My mind had been cluttered with devising ways to get the expensive additions that my lifestyle now seemed to call for.

There was my cousin and her dishes. Though I was fond of Liz, she had lost value as a favorite cousin. Rather, she was the person who owned dishes more expensive than mine. With a heavy heart, I drove back home without buying the china cabinet.

Ownership, I decided, *tarnishes innocence*. Those first articles acquired during childhood might seem trivial: a rattle, a favorite blanket, a book, and then a doll. But they plant the seed of getting things.

Unless the urge is halted it can lead to a life of wanting more and more material goods.

Acquiring more things can become your goal in life unless you are stopped. It is a goal never attained. My mania was interrupted. Three words engraved on the back of a gold cross warned me to *count the cost*.

The same words once challenged followers of Jesus (Luke 14:28, RSV) with the parable about building a tower.

When the serving set arrived it ushered in a crisis. If I were going to own such an expensive serving set, I surely had to have a place to display it.

An idea had lurked in my mind for days. *I must have a china cabinet*.

When I pulled my car into the parking lot of the best furniture store in our area a few days later, it was a deliberate action. I felt no enthusiasm.

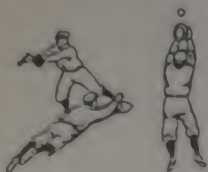
Turned around by the cross

I started toward the store but saw something on the ground which

Vivian Loken is a freelance writer who lives in Minneapolis, Minn.

Sports/Comment

What's the score?



Rob Janssens

Sports salaries allow for proper definition of worth

In speaking to a former teacher of mine at a recent teachers' convention, he reminded me that at a young age, I was quite opinionated about sports. In particular, he recalled my thoughts during a class discussion on the appropriateness of athletes' salaries in the context of Wayne Gretzky's million-dollars-a-year contract with the Edmonton Oilers in the early 1980s. That salary, at the time, made the "Great One" one of the highest paid players in the league. He noted that even then, I supported the deal, due, of course, to my keen eye for talent and the foreknowledge that Gretzky would go on to shatter dozens of long-standing NHL records.

Hockey 'catching up'

I guess the saying that "the more things change the more they stay the same" holds true. For even though I'm now a teacher myself, I have never begrudged any superstar athlete his seemingly exorbitant salary. Even hockey salaries are finally "catching up." Mario Lemieux is raking in \$11 million this year, for example.

As far as I am concerned, all workers should be paid what they're worth, whether athletes, airline pilots, or teachers. In this way, athletes are actually paid quite fairly. If an athlete can generate revenue for his bosses which may even far exceed his "ridiculous" salary, why hold it against him, and call him greedy? After all, the player will only reach the salary stratosphere if he has put up the numbers to warrant such remuneration.

Meanwhile in other jobs, people are paid strictly by seniority. There are many young teachers who contribute more to

a school than their veteran counterparts but are reimbursed based on experience, not actual worth.

This is anathema in sports, where you make what you've earned. The most recent example of moral hand-wringing occurred recently when Albert Belle became the highest paid baseball player in history, signing a deal similar to Lemieux's (i.e. \$10 million per season) with the Chicago White Sox.

At face value it seems as though Sox owner Jerry Reinsdorf has lost touch with reality and that Belle is obscenely overpaid, but adding a player like Belle, regardless what you may think about his personality, will surely revive interest in the Sox and draw many more fans to home games. In fact, a little math reveals that if only 5,000 more attend each of the 81 home games, and spend a total of only \$25 on a ticket, parking, refreshments, a program, and a souvenir, Mr. Reinsdorf will have recouped his ten million, not to mention an assortment of other money-making spin-offs.

Belle, after all, became the first major leaguer in history to hit 50 home runs and 50 doubles in the same season, has consistently driven in 100+ runs, and hit for a solid average.

One in a million?

In other words, he's one in a million. Don't we pay people with extra-special skills the bigger bucks? Especially if they can bring in equally impressive revenues for their company? Shouldn't workers outstanding in their field be rewarded proportionally?

Not to cast aspersions on my profession (which is extremely rewarding regardless of what you earn), but you always hear

the complaint: "Why should athletes make so much when teachers are only paid a minuscule fraction of their salaries?" Let me be brutally honest. If it wasn't me teaching Grades 5/6 at Trinity Christian School it would be one of a thousand other people who are just as qualified, talented, and able. Let's face it. There are plenty more people who can teach than can hit a major league pitcher's curveball at 100 mph.

People will pay

Jim Carrey and Sylvester Stallone can charge \$20 million to star in a movie because people pay to see them and not Chevy Chase. The Three Tenors can charge \$2000 for a ticket to their upcoming Skydome concert because that's what their reputations allow. If they suddenly lose their highly exceptional skill, the price will reflect it. Donovan Bailey can be guaranteed \$500,000 for racing Michael Johnson (and another \$1 million if he wins) because the sponsors believe they'll get that back and more due to the name he's made for himself.

As a pseudo sports-historian, I know that baseball players were treated like property by the owners for seven decades before they fought back. Even now, the owners are *choosing* to pay the players these salaries, because they know that owning a sports franchise has the potential to be a lucrative investment with the proper human resources, like Belle and Griffey, etc.

The mindset goes back to what I wrote last time. We have a difficult time accepting the fact that some people have been blessed with talents which allow them to be what our culture calls "successful." Some feel that every person should make the same living, and that the rich should be penalized and apologetic for their success. As Christian teachers and parents, we want our young people to recognize their gifts and blossom, but not if it means that some will be rewarded differently than others. Hypocrisy! Based on the parables of the talents and of the vineyard workers, it hardly seems stewardly to pay someone a lot just because he's been there a long time. Success and ability, not just "showing up," should be the standard.

Rob Janssens teachers physical education at Trinity Christian School in Burlington, Ont.

Problems with paying 'quotas'

John Tamming

I have trouble paying the "quota" that the Christian Reformed Church asks of me these days. I am not alone in this. I realize that. However, my discomfort has nothing to do with the genitals of my deacon or elder, or any perceived liberal drift of the denomination.

What concerns me is a lack of financial accountability. Often I don't know where my bucks go. And when I do know, I don't like what I see. Consider:

Undisclosed compensation. The fact is that the Securities Exchange Commission forces more disclosure of executive compensation than does our own church. That is simply insulting. Want to know how much we paid the executive director of the Synodical Committee on Race Relations in 1988? Turn to page 218 of the synod agenda for that year. Under "salary disclosure" we are told that he was at job level 6 and in the second compensation quartile.

Want to know what that means? So would I. You can find out from a schedule buried in the board of trustees report, but first you have to find the thing and then you have to be content with broad ranges only.

A World Missions that is out of control. The Agenda for Synod 1995 disclosed that we have missionaries in no less than 30 countries. After a "world tour" he took about a decade ago, a former *Banner* editor questioned the need for such an expansive outreach. Not much change has taken place since.

We are but a sliver of a church on the world scene. Why the pretence to a global mission empire and the profound expense that entails?

When the Nigerian CRC has more members than the North American variety, why on earth are we still over there (admittedly in the Muslim part of the country) with 50 missionaries plus?

Ditto for most of the Far East: one suspects there are more active Presbyterians in Korea than Scotland. Why not give them Japan to missionize — or Indonesia, East Africa, or whatever?

Suggestion: pick a couple of South or Central American countries and stick to them. That way, World Missions need focus on only one foreign language and we stay close to the home church. Our calendars might look a little less exotic and be missing a race or two. But it would make financial sense.

Synodical overload. Must synod meet once a year at the cost of over \$100,000 (US)? Why not every five years? If synods were held less often, one suspects that the annual merry-go-round on the women in office issue ("if this is 1995, the vote must be Yes") would not have become so farcical.

Pastoral ministries. Do we need an office in Grand Rapids to sensitize my congregation to persons with disabilities? To warn us about the dangers of sexual abuse? To counter racism?

Surely as the Word is preached and taken to heart, discerning men and women in a congregation can make the proper moves without the benefit of central consultants. Just what is the fear?

A lack of critical dialogue. Read any CRC publication; one looks in vain for dialogue concerning the financial concerns raised in this article. If a mission works, I like to read about it. (Remember "Cane Fire," the story of the mission to the Haitian sugar harvesters?)

If a mission fails, let's read about that too. Was the Japanese ministry worth it? The anecdotal evidence suggests both staggering costs and negligible results.

Just how many people are watching "Faith 20" at 5 a.m.? What does it cost the Back to God Hour to reach one responding listener? Has there ever been an exhaustive audit of the effectiveness of all CRC programs? If not, why not?

I always considered myself a "company man," and as such, terminate my "quota" giving with no little regret. I will pay, direct, to those organizations whose denominational importance seems most obvious and whose budgets appear most responsible. Calvin Seminary looks good to me right now. The profs are underpaid.

John Tamming is a barrister and solicitor who lives in Owen Sound, Ont.

Comment

REALITY CHEQUE

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1996

Pay to the order of _____

Amount of _____ \$



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Bert Hielema

Visiting the land of Luther, Bach, BMWs and blight

The first time I set foot on German soil was in August 1947. I was sailing, as a paying guest, from England to Sweden via the Nord-Ostsee Canal, then went on land near Kiel. My only currency then was cigarettes, duty-free, fresh from England. One cigarette bought me a glass of tepid beer. As an 18-year-old student on summer leave I had great difficulty speaking German. The reason: I had spent four glorious weeks on the south coast of England and somehow that foreign tongue still crowded out my school knowledge of German.

I had no such problem this past October when my wife and I visited Germany during its "Luther year." Now my German is good enough to speak and understand most things. During my business years I had a lot of German clients, and so had retained some fluency. We were very fortunate that I have a younger brother who is project manager for Dow Chemical. (I have four brothers and four sisters, all but one brother living in the Netherlands.)

We all know how polluted Eastern Europe was and still is. Chemical plants, especially, have contributed to this. Dow Chemical, a U.S. transnational, had assumed (bought is not the correct word) the 21 locations of an East German firm called BSL, which at one time employed 20,000 people.

When this company was denationalized, 40 other corporations worldwide had shown interest in acquiring it. But when they had had a closer look, only Dow was enticed to undertake the gigantic job of bringing the different factories up to Western standards. Dow was bribed to do this when the Landstat of Sachsen-Anhalt promised subsidies totalling 9

billion DM (1 DM = 90 cents Cdn), while Dow had to invest less than \$100 million, assuming full ownership once the plants were operational. Yet, since the sites had to be cleaned up anyway, for taxpayers, this was the cheaper way.

Land of a Reformer and the 'Fifth Evangelist'

Of the 11 days we were in Germany, we spent five days walking in the Eiffel region, one day visiting Cologne (which is also in the former West Germany), and five days in the East: a day in Berlin, a day in Leipzig and the Lutherstadt Wittenberg, and three days in Magdeburg, where my brother rents a spacious apartment in a beautifully renovated building.

Luther went to school in Magdeburg and a statue of the great Reformer is situated in the inner

My heart goes out to the former East Germans, who are a bewildered people, their education distorted, their history an invention.

city with the inscription *Gottes Wort mit uns in Ewigkeit* (God's Word is with us forever). A real highlight was attending a Reformation church service in the St. Thomas Kirche (the church where J.S. Bach was director of music for 27 years from 1723-1750), and a concert in the Luther Church in Wittenberg.

Having travelled extensively in both the former East and West Germany, we could observe the state of the East/West shotgun marriage. Now, seven years after *die Wende* as the former West Germans call it or *die Einheit* as the former East

Germans know it, both parties are disenchanted, perhaps even bitter. In the East, people are unsettled by unemployment. For example, of the 20,000 first employed at the former BSL plants, 4,000 are still at work, and once the projects are completed perhaps 2,500 will remain, not necessarily the people now employed.

The greatest problem in the East is that their former security is gone. Especially the women who enjoyed equality under the communist rule, with total child care and easy access to abortions, feel disadvantaged. And the Germans in the West are losing patience over picking up the endless bills reflected in much higher taxes.

A lopsided partnership

The match was indeed quite uneven, much more uneven than first realized. At first, East Germany, then known as Deutsche Demokratische Republik (DDR), was thought to be the crown jewel of the Russian empire. Only after the wall had come down was it discovered that the DDR was like a concern whose board of directors had been grabbing the cash assets, blissfully ignoring its economic problems and squeezing the last ounce from shrinking natural resources, regardless of the environmental and other costs.

Hardly anything or anybody worked in East Germany; all of its major industries were far below Western standards. The road network was sorely in need of modernization and the poisoning of air and water by effluents posed a major threat to the public health. Yet the intelligence reports did not indicate any of this.

The experts at TREUHAND, the corporation set up by the West German government to oversee the transfer of the "assets" from the Honecker government to private hands, had estimated the total value at 600 billion DM. Once all properties had been disposed of, the net proceeds of the sale of factories, shipyards, steel companies, chemical plants, etc., held communally by the state, was a negative 200 billion DM, a 800 billion DM valuation error all footed by the West German tax payers, who are still paying millions every day.

We found prices in both areas of Germany virtually the same high. We paid 14 DM for coffee for two in Berlin in a good restaurant, yet the wages in the East are about 30 per cent lower,

while unemployment in the East stands at 22 per cent (15 per cent + 7 per cent workfare), compared to nine per cent in the West. A consolation is that the benefits are the same everywhere.

A short, shameful history

Germany is a curious country. As a state it did not come into being until 1871 with Bismarck, and as such it has a short and disastrous history, with two world wars and, of course, the Holocaust. Compare this with the Netherlands which, e.g., has a national anthem dating back to 1568. I was struck by the German willingness to come to terms with their haunting past: in the St. Thomas Kirche in Leipzig I noticed a stain glass window with Jesus on the cross and the soldiers wearing the

Having travelled extensively in both the former East and West Germany, we could observe the state of the East/West shotgun marriage.

dreaded German WWII curved helmets.

In Berlin Centre is a large billboard prominently listing all the concentration camps, such as the notorious Buchenwald, Treblinka, Auschwitz. My heart goes out to the former East Germans, who are a bewildered people, their education distorted, their history an invention. They have no way to evaluate what being German means. They have no supply of assurance or even a sense of self. They feel they are being "colonized" by those in the West, whom they regard as cruel capitalists.

And the West also has its problems. A short while ago a conference was held with the theme: *Daemon Deutschland? Versuche zur Anatomie einer Angst* ("Demon Germany? Attempts to Analyze the Angst"). There is a lot of angst, also in the former West Germany angst about the European Union and its single currency, of which the German Mark is the anchor; angst about unemployment; and angst about whether Berlin should really be the capital, instead of Bonn.

Speaking of Berlin, the new construction activity there is almost unbelievable. The government is spending 20 billion DM to get ready for its transfer from Bonn to Berlin in 1999. The

German Railway is spending 20 billion DM to improve the infrastructure there with new subways as well. And corporations are spending at least another 80 billion DM for hotels, office towers and apartment buildings.

Berlin has three opera houses, six orchestras, 100 theatres and an art budget of \$680 million. The entire city centre where the Wall was, and which had been cleared by the Russians to prevent escape, is now a crane jungle, dozens of them.

Germany is a curious country. When we were in Germany the *Bild Zeitung* reported that the way Germans behave towards each other and their surroundings in public — at the office, in the car, at work and at play — is covered by 4,874 laws, 84,900 regulations and 32,000 regulatory standards. There is *Ordnung* for you. I simply did not dare to cross a street without the proper green light and the beep for the blind, even when there were no cars in sight. Yet on the Autobahn the BMWs and Mercedeses hurtle at slightly less than the speed of sound with nary a cop to slow them.

Would we do the same?

Germany is a curious country. The former West has 64 million people, the East, 16 million, a ratio of four to one. Comparing that to Canada with its 30 million people, suppose that Eastern Canada would separate. Quebec and the Maritimes, approximately 25 per cent of the Canadian population, would plunder their resources, waste their assets, and then, totally impoverished and polluted, after, say, 50 years of separation, would seek to re-unite with the rest of Canada.

Would we welcome them, re-instate the marriage, as West and East Germany have done? Pour in billions of dollars to give the East the same standard of living as the West, as is constitutionally guaranteed in Germany? We have trouble dealing with just little Newfoundland and its sorry economic state (a province which, on a per capita basis, gives the most to charitable causes).

Germany, a curious country, determined to make amends for its past, would now rather be known as part of a greater Europe than as *das Herrenvolk*.

Bert Hielema lives in Tweed, Ont. where his chores include doing dishes, peeling potatoes, making yogurt and baking bread.

Church press quotes



Rev. Jacob Kuntz

Don't go to Florida

The December issue of The Anglican Journal came with a front-page article under the heading: "Council urges boycott of U.S. travel spots." It dealt with the quite remarkable decision of the Council of General Synod to advise Anglicans not to go to U.S. vacation centres, in retaliation for the Helms-Burton law.

"Thinking about a winter holiday? Disney World? North Carolina? The Anglican Church wants you to consider vacationing in Cuba, the Caribbean or Canada rather than Florida or other American destinations."

"The Council of General Synod voted to encourage Canadian Anglicans to consider other vacation spots than [in the U.S.]. Making the debate more poignant was the presence of members of the Executive Council of the Episcopal Church, including the bishop of southeast Florida, Cal Schofield and Cuban-born bishop, Leo Frade of Honduras."

"The Canadian decision was part of a larger motion about Cuba passed by Council which supports the federal government in its opposing the U.S. Helms-Burton law. Council also expressed support for the people of Cuba 'in the light of the increased hardships as a result of the economic embargo.'"

"Impetus for the resolution came from the Primate's World Relief Fund, which joined other churches, non-governmental organizations and unions in calling for a boycott of Florida."

"The Helms-Burton law, passed earlier this year by U.S. Congress, allows U.S. nationals to launch lawsuits in their courts against Canadian and other firms for allegedly 'trafficking' in property expropriated from American citizens by Cuba. It also provides for restriction on temporary entry into the U.S. by corporation officers and major shareholders."

"It is the simple people of Cuba who are suffering," said bishop Frade. "The message

from the church must be clear. We in Honduras have done it, and they need to hear from their sisters and brothers around the world that they are in solidarity with the Cuban people."

"Some council members expressed concern that the resolution seems to punish Americans and some were uncomfortable with a boycott."

"Florida's Bishop Schofield was concerned the travel boycott would not have the effect Canadians wanted but it might further provoke Cuban exiles in his area. Cuban Americans, he said, feel almost as deeply as people felt about the Holocaust. A boycott might stiffen their resolve about action against Cuba," said Bishop Schofield.

"U.S. presiding bishop, Edmond Browning, said he shares Canada's concerns about Helms-Burton and has written U.S. President Clinton about it."

May parents spank their children?

In ChristianWeek of Dec. 3, Janet Epp Buckingham (well-known in the Evangelical Fellowship of Canada) comments on the possibility that Section 43 of the Criminal Code will be repealed. That may have as a result that parents who spank their children "might face criminal charges."

About the pros and cons of such a decision she says:

"Those against spanking say it teaches violence. It teaches children that just because you are bigger you can hit those who are smaller. Does it? Parents make rules for the benefit of children. If children break the rules, they face consequences. One of those consequences might be a spanking. Parents do not spank children because they are smaller but because they have broken a reasonable rule and are facing consequences."

"Don't get me wrong here. It is appropriate and necessary that we have laws to protect children from abuse. These laws should be enforced strictly to protect our children and their future. I am not in favor of violence towards children. I am in favor of children growing up in a loving, nurturing environment. Along with the Canadian Pediatrics Association, I agree that physical discipline of infants and adolescents is not appropriate."

appropriate."

"But discipline of children between the ages of two and 10 should be the parents' decision. Parents carry the responsibility for raising their children and they should be given encouragement, not unnecessary restrictions. Restrictions and government interference where there is no abuse might lead to further societal woes. Parents might give up discipline altogether or use manipulation or verbal abuse which might psychologically damage children."

"Take time to pray for parents this week. If you are a parent, look at your own discipline practices. Many say 'Spare the rod, spoil the child' is not the answer. But neither is criminalizing legitimate and loving physical discipline by parents."

Assisted Suicide

The issue of "assisted suicide" does not go away. The (federal) Liberal Party (at its policy convention in October) decided to accept assisted suicide as party policy. That did not sit well with The Catholic Register. In its editorial of Nov. 18 the paper commented on this decision, which it termed "a deadly embrace."

"The federal Liberal Party's embrace of assisted suicide is either deeply cynical or profoundly thoughtless. Whatever it is, the new party policy pits a major political organization in Canada against the dying, the disabled and those who are sick and filled with despair."

"The party, at its policy convention in mid-October, was rushed into accepting assisted suicide as party policy by its youth wing, a group largely composed of people who are far removed from the reality of

dealing with those near death. Though the party was split, the vote (385-281) was not close. It was a shockingly cavalier way to change public policy that goes to the heart of what it means to be human."

"Prime Minister Jean Chretien was quick to distance himself from the policy, saying it was not a priority for his government. Sadly, he didn't repudiate it. He could have done so easily, turning to the large body of evidence compiled by a Senate committee commissioned by his

government to study the issue in depth. That committee in 1995 recommended leaving intact the legal ban on euthanasia and assisted suicide. By failing to disavow the policy resolution, Chretien showed there is little moral backbone left in his politician's body."

"Surely there are Liberals across Canada who are ashamed today of what their party has wrought. Surely, they will let the prime minister know what they think."

The lure of modernity

In his column "A Christian mind" (Mennonite Brethren Herald, Nov. 22), Walter Unger writes about "the folly of human wisdom" in which today's church, too, can get caught up. The church and Christian institutions are constantly tempted "to rely on slick advertising and recruitment methods, cleverly crafted fundraising approaches or user-friendly techniques." In the last part of his column Unger says:

"In this day, evangelicals (and many Mennonites among them) often pride themselves in being market clever. However, great caution needs to be taken not to allow the market and the consumer to dictate and shape the product. It is one thing to be market-sensitive. It is quite another to be blindly market-driven. We need to guard against

having such great confidence in the managerial approach that God becomes merely a pious appendage to the Christian enterprise."

"A Japanese businessman commented to a visiting Australian: 'Whenever I meet a Buddhist leader, I meet a holy man. Whenever I meet a Christian leader, I meet a manager.'"

"The temptation for the church and its agencies is to glory in the power of managerial and entrepreneurial techniques, the 'bottom up' approach of human engineering rather than the 'top down' approach of God and the super-natural. This is the lure of modernity. Technology, marketing, management and innovative methods of com-

munication promise enormous success in worldly terms, but they can lead to a surrender of the church's need for God, prayer and the anointing of the Holy Spirit."

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Janet Epp Kuntz is a retired Christian Reformed pastor who lives in Brampton, Ont., where he works half-time as pastor in Holland Christian Homes.

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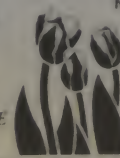
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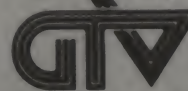
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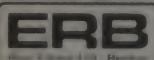
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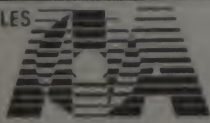


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<p>(Revised February 1, 1995)</p> <p>Births \$25.00</p> <p>Marriages & Engagements \$40.00</p> <p>Anniversaries \$45.00</p> <p>2-column anniversaries \$90.00</p> <p>Obituaries \$45.00</p> <p>Notes of thanks \$35.00</p> <p>Birthdays \$40.00</p> <p>All other one-column classified advertisements \$15.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number \$35.00 extra. Photos \$25.00 additional charge.</p> <p>Note: All rates shown above are GST inclusive</p> <p>ATTENTION!</p> <p>a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format.</p> <p>b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.</p> <p>d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to five column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS</p> <p>We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p>	<p>"Come unto me, all you who are weary and heavy laden, and I will give you rest" (Matt. 11:28)</p> <p>Despite our many prayers for healing, we accept that it was the Lord's will to take our dear husband, dad and pake</p> <p>CLARENCE BOOTSMA</p> <p>home to the place prepared for him, on Nov. 27, 1996, in his 61st year. Loved and loving husband, friend, and partner of Clara (nee Mulder). Dear dad to his five sons, and one daughter</p> <p>Harvey & Melinda — Malawi, Africa Peter & Cynthia — Calgary, Alta Joanne & Ken Haagsma — Kitchener, Ont.</p> <p>Clifford & Rachelle — Calgary, Alta. Tim — Calgary, Alta. Bertram Joel (B.J.) — London, Ont. also survived by 12 grandchildren.</p> <p>"Put your hope in the Lord, both now and forever more" (Ps. 131:3)</p> <p>Home address: 114 Village Gate Dr., Dorchester, ON N0L 1G3</p>	<p>Leeuwarden, Fr. Chatham, Ont. Oct. 21, 1912 - Dec. 13, 1996</p> <p>The Lord in His mercy took home a loving father, grandfather and great-grandfather</p> <p>ANDREW (ANNE) RIEDSTRA</p> <p>Loving husband of the late Fenny (nee Hoekstra, 1990)</p> <p>Survived by his loving children: Eva Hofstede — Chatham Thomas & Ann Riedstra — Norval Teena & Homer Vandervecht — Leamington</p> <p>Diane & Harry Roffel — Chatham Jane Riedstra — Chatham Gary & Chila Riedstra — Chatham Jacqueline & Jenne Looper — London Annette & Ken Jordan — London Francine & Leslie Badder — Wabash</p> <p>Also surviving are 21 grandchildren and 23 great-grandchildren.</p> <p>Funeral services were held at First Chr. Ref. Church, Chatham, Ont., on Monday, Dec. 16, 1996, with Rev. John Koole officiating</p> <p>Correspondence address: J. Riedstra, 14 Willowmac Ave., Chatham, ON N7M 1Y9</p>	<div></div> <p>Lisse/Sassenheim Brantford the Neth. Ont. 1952 1997</p> <p>We rejoice with our parents</p> <p>KLEIS (KEES) and JOANNA CUNEGONDA (GONNIE) HENSEN (nee ZUILHOF)</p> <p>as they celebrate their 45th wedding anniversary on Jan. 16, 1997. We thank God for their Christian influence, love and strength which they have shared with us through the years. A special thanks to Dad for his integrity and to Mom for her gift of joy. Our parents have been and continue to be, a wonderful blessing to us.</p> <p>We pray that the Lord will sustain them for each other and for us in the years to come.</p> <p>Submitted with love from your children: Kleis & MaryJane (VanDyk) Hensen — Brantford, Ont. Jason, Jonathon, Jeremy (†'86), Joshua, Joel John & Ruth (Spoelstra) Hensen — Brantford, Ont. Tanya, David, Kara, Andrea, Laura, Justin Rev. William & Janet (Kuiper) Hensen — Moline, Mich. Mana, Christa, Aaron, Adam Edward & Lori (Petroelje) Hensen — Brantford, Ont. Nathan, Matthew Philip & Shelley (Allgood) Hensen — Brantford, Ont. Timothy, Amber, Christopher</p> <p>Bible verse: Psalm 37:5: "Commit your way to the Lord, trust in Him and He will act."</p> <p>Address: Kees & Gonnies Hensen, R.R. #2, 168 Blossom Ave., Brantford, ON N3T 5L5</p>	<p>LACOMBE, Alta.: Central Alberta Chr. High School anticipates hiring another full-time teacher for 1997/98. This position is required as a result of growth in our Grades 10-12 school. Consider joining our caring, encouraging society, who together with an excellent staff, work to provide an education rooted in the Reformed tradition to a great group of 100+ high school students. We encourage those with experience and/or expertise in arts and/or business education to apply. However, we will consider all applicants who are willing and able to teach a variety of core subjects. Applicants should preferably be graduates of a Christian college and/or having teaching experience in a Christian high school. Eligibility for an Alberta Teaching Certificate is required. Please send resumes to</p> <p>Jack Vanden Pol, Principal Central Alberta Chr. High School 22 Eagle Rd. Lacombe, AB T4L 1G7 Phone: (403) 782-4535 Fax: (403) 782-5425</p>	
	<p>Nieuweschoot, Fr. Coaldale, Alta. Nov. 11, 1903 - Dec. 11, 1996</p> <p>"Come to me, all you who are weary and burdened, and I will give you rest" (Matt. 11:28)</p> <p>On Wednesday, Dec. 11, 1996, the Lord called home our dearly beloved father, grandfather and great-grandfather</p> <p>ANDREW (ANDRIES) BOSMA SR.</p> <p>Lovingly remembered by: Fred & Anne Bosma — Lethbridge, Alta. Winnie & Case Korver — Coaldale, Alta. Andy & Nellie Bosma — Lethbridge, Alta.</p> <p>14 grandchildren and 20 great-grandchildren.</p> <p>The funeral took place on Dec. 14, 1996.</p>	<p>On Dec. 27, 1996,</p> <p>MARK VAN BEVEREN SR.</p> <p>of Indian Head Park, Ill., passed away at the age of 83.</p> <p>He is dearly missed by his beloved wife of 55 years, Therese (Decker) and by his children: Mark, Jr., & Tina — Ancaster, Ont. Timothy — I-H-P, Ill.</p> <p>Grandchildren: Matthew, David, Kara & Eric Van Beveren</p> <p>"I am not my own, but belong — body and soul — in life and in death — to my faithful Savior Jesus Christ"</p>		<p>LETHBRIDGE, Alta.: Immanuel Chr. School, Lethbridge, Alta.</p> <p>Due to retirement of the acting high-school vice-principal after 31 years of service, ICS is looking to fill the position, which includes a substantial teaching load. Applicants should be knowledgeable about and committed to the Reformed world and life view. Please direct your inquiries and resumes to:</p> <p>Mr. Mike Wind Board Chairperson P.O. Box 4749 Taber, AB T1G 2E1 Phone: (403) 223-8391 Fax: (403) 223-8391</p>	
	<p>Aug. 1, 1935 - Dec. 5, 1996</p> <p><i>Till my raptured soul shall find, rest beyond the river.</i></p> <p>The Lord took home on Dec. 5, 1996,</p> <p>GEORGE FLIM</p> <p>of Lethbridge, Alta.</p> <p>Loving husband of Anne.</p> <p>Caring father of Jenny (Ross), Leona, Gerald (Pam), Simone (Doug).</p> <p>Beloved son of George Flim, Whitby, Ont.</p> <p>Brother and brother-in-law of: Alice Dykstra (Ike) — Orono, Ont. Diane Oudyk — Oshawa, Ont. Henk Flim (Flora) — Oshawa, Ont. Berta Hosmar (Albert) — Whitby, Ont. Jenny Linnell (Cameron) — Woodstock, Ont.</p> <p>Joanne Wind (Fred) — Whitby, Ont.</p> <p>Towards the end of his illness, George still responded to the song <i>Jesus loves me, this I know</i>. May God comfort his family.</p>	<p>On Sunday, Dec. 9, 1996, at Stevenson Memorial Hospital, Alliston, Ont.,</p> <p>ANNE (VAN) VANDER ZAAG</p> <p>passed away in his 77th year.</p> <p>Beloved husband of Annie Woudstra of Alliston, Ont.</p> <p>Loved father of: Peter & Carla Elizabeth Brenda & Klaas Dekker John & Theo Evelyn & Lowy</p> <p>Loving Grandpa of Andy, Jeanan, Ruth, Oscar, Olivier, Odile, Anya, Dan, Hannah, Peter, Thomas, James, Susannah, Philip and Russell.</p> <p>Dear brother of Harry Vander Zaag of Alliston, Ont., Klazina, Jacob, Engbert, Jan, Aafke, all of the Netherlands, and predeceased by Dora.</p> <p>Fondly remembered by his nieces and nephews.</p> <p>Funeral service was held at the Chr. Ref. Church, Alliston, Ont., on Thursday Jan. 2, 1997, interment at Alliston Union Cemetery.</p> <p>"The one who calls you is faithful." (1 Thess. 5:24)</p>		<p>Personal</p>	<p>For Sale</p>
			<p>Bachelor, 32 years old, would like to correspond with Chr. lady of same age for possible future relationship. Southern Ontario. Please send letters to File #2658, c/o <i>Christian Courier</i>, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.</p>		
			<p>Trenton-area single Chr. woman with one child, seeks Chr. man between 21-30, who enjoys sitting at home, watching movies, and has a good sense of humor. Must like children. Please write to Michelle Egas, R.R. #1, Carrying Place, ON K0K 1L0. Send photo if possible.</p>		
			<p>Single, attractive fun-loving woman seeks lasting relationship with gentleman, 45-50.</p> <p>Call (613) 966-3704</p>	<p>• CONTENT</p> <p>digital organs</p> <p>• Pre-owned pianos</p> <p>• Sheet music</p> <p>• CDs & Tapes</p>	
<p>Miscellaneous</p>				<p>THE MUSIC GROUP</p> <p>William Van Suydam General Manager 6205 Harvester Rd., Unit 2 Burlington, ON L7L 6B6</p> <p>1-800-376-7199</p>	
<p>ONE TO ANOTHER</p> <p>Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5.</p> <p>Write to: #302, 1502-2nd Ave. S. Lethbridge, AB T1J 4A2</p>					
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Classifieds

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Calvin College is a Christian college within the Reformed Christian tradition and is an equal opportunity employer. The College encourages the application of women and minority candidates. Interested applicants should forward a letter stating qualifications and curriculum vitae to: Dr. L. Stegink, Department Chair, Education Department, Calvin College, 3201 Burton St. S.E., Grand Rapids, MI 49546, by February 1, 1997.

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Edward Breukelman
Search Committee

c/o Thunder Bay Christian School

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Correction

In our January 3 issue, a letter from George Lieuwen of Langley, B.C. ends by quoting from Sietze Buning's poem *The Calvinist Farmer*. The last three paragraphs of Lieuwen's letter are actually part of Buning's poem but are not indicated as such. *Christian Courier* regrets the error.



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Church News

Christian Reformed Church

Classis meeting:

— Classis Eastern Canada will
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James Kooistra, Stated Clerk.

Attention: All churches
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Classifieds

Miscellaneous

ATTENTION

Receiving your C.C. issues irregularly?

We would like to let you know that we are aware of the inconsistent arrival of our paper in many parts of Canada. We're keeping track of all complaints and will (again) bring this to the attention of Canada Post. We're doing the best we can. *Christian Courier* is mailed from our office every Tuesday without fail. The entire load is then picked up by a carrier and delivered to Canada Post.

All large second class mailings, like *Christian Courier*, receive no local treatment but are shipped directly to a central clearing point. All this is designed to cut costs, promote efficiency, etc., etc. This kind of "streamlining" is going on all over the country.

We ask our readers to be patient. Let's hope that the problems that occur will soon disappear.

Stan de Jong
Manager



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Miscellaneous

A warm thank you!

The Seafarers Centre staff and volunteers (Montreal, Que.) would like to express their most heartfelt thanks to all those individuals, groups and congregations who helped in the preparation and transportation of Christmas parcels for seafarers during our 1996 "Christmas at Sea" campaign. It always strikes us as nothing short of miraculous that thousands of parcels come to us from all over the continent, spend a brief time in our workroom, then go out literally all over the world to be opened at Christmas as tokens and reminders of God's love. It is our great privilege to be the conduits of God's love — and of your love — to seafarers the world over. **THANK YOU!**

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Miscellaneous

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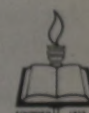
Miscellaneous

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Events/Classifieds

Miscellaneous



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Teachers

Chemistry/Physics teacher needed

Toronto District Christian High School is soliciting applications from chemistry/physics specialists who would like to join a team with a vision for the future of high school education. Please contact me if you have any desire for this job which begins August 1, 1997. Send applications to Ren Siebenga, c/o TDCH, 377 Woodbridge Ave., Woodbridge, ON L4L 2S8. E-mail: siebenga@tdch.torcon.com

Miscellaneous

Financial Aid for Students

The Student Fund Committee of Classis Huron of the Christian Reformed Church invites applications for student financial aid from students preparing for ministry in the Christian Reformed Church. Applications must be in before March 1, 1997. Contact: Rev. Nathan Elgersma, 42 Pentetangore Row, Kincardine, ON N2Z 2N5

Vacations

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Miscellaneous



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Woodstock, ON N4S 7M7
Phone: (519) 539-2117

Miscellaneous

Events

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

Jan. 17 Organ recital by Jonathan Oldengarin, 8 p.m., Keffer Memorial Chapel, Wilfrid Laurier University, Waterloo, Ont. Admission free. For info. call (519) 338-3214.

Jan. 26 Dutch worship service led by Rev. Ralph Koops, 3 p.m., CRC, Ancaster, Ont.

Feb. 4 The 1997 annual "Church & the Law Seminar," hosted by the Orangeville law firm of Wardlaw, Mullin, Carter & Thwaites in conjunction with the Can. Council of Christian charities. From 8:45 a.m. through 3:45 p.m., in Toronto at the Queensway Cathedral, 1536 The Queensway, Etobicoke, Ont. Guest speakers include Prof. M.H. Ogilvie (Carleton University) and lawyer George Grange (Washington, D.C.). The seminar is designed for pastors, church leaders and Christian charities to provide information on current legal issues. Pre-register by Jan. 28, 1997, at \$5 per person, by contacting the CCCC at (519) 669-5137 or fax (519) 669-3291.

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News

Volunteers to Honduras spend 'fruitful' time making jams

Ida Mutoigo

NIAGARA PENINSULA, Ont. (ServiceLink) — If you contact Bill Vandenbrink at home in Smithville, Ont., or Abe Knegt in Stoney Creek, chances are you will hear an interesting tale of their experiences with the Christian Reformed World Relief Committee (CRWRC) in Honduras.

Both men are Christian Reformed Church members who heard of the need for fruit processing volunteers through ServiceLink ads in their church bulletins. Vandenbrink, with his many years as an apple grower and businessman, and Knegt, with 39 years experience working for the major fruit processor E.D. Smith, formed an excellent team.

In Honduras the two Canadians met Don Miedema of CRWRC and Chet Thomas of Project Global Village, a CRWRC partner organization. They talked together about the strategies available to work with



The Board of Directors of the Lenca Producers Association in Honduras.

common crops is pineapple. During peak production times, one pineapple will sell for about 30 cents.

Knegt explains that he took "some small pieces of testing equipment with me to help

able only by a four-wheel drive, a horse or a mule." Vandenbrink asserts he hadn't worked that hard since he was 25 years old.

During the five days they were in Belen, the two men were able to make more fruit products, including apple pie fillings and apple/blackberry jam.

Things were not always easy. It was a challenge to work without electricity or telephone. At one point, the water stopped flowing to the boiler. Everyone hastened to dunk the peeled apples in salt water to prevent them from turning brown.

"Our Honduran friends showed much ingenuity in our predicament. They scurried to load a huge drum on the cab of a pick-up truck, fill it with water from a nearby pump, and let the water flow down by gravity to the boiler," says Vandenbrink.

God's hand evident

Overall, Vandenbrink and Knegt feel their service in Honduras, though short, was, well ... very fruitful. "We could really see God's hand in what we were doing," says Vandenbrink. "Once, when I noticed diseased stock on a few apple trees, we went to a research station in Tegucigalpa to find someone who could determine what the problem was. As soon as we arrived, we met a visiting profes-

sor from Cornell University [an American Ivy League school in Ithaca, N.Y., which has a large agricultural college], who by God's providence had not yet left the country. He promised to investigate and propose solutions for the problem."

Aside from the mountainous travel, there were other ups and downs that Vandenbrink and Knegt learned were part of every Honduran's life. The cold showers. The rice and beans for almost every meal. The bathrooms without toilet paper or mirrors.

Then there was the night in a hotel in Copan when a loud party prevented sleep till 2:30 a.m., and when sleep did come, it was abruptly interrupted at 5:30 a.m. by fireworks from a political campaign.

"I have a deep sense of appreciation for CRWRC, for Don Miedema and his family, for Chet Thomas and for the Hondurans we met," says Vandenbrink. Knegt provides his own summary of their time in Honduras: "My involvement won't end with just one trip. I will be shopping around for more used equipment to send to Honduras. The Lord willing, I will go back in the beginning of May 1997. Honduras has a lot of potential, but there are still a lot of problems."

Anyone interested in putting their time and talents to work as a volunteer can contact ServiceLink at 1-800-730-3490.



Don Miedema (third from left) works with Honduran farmers to make jam -- they are peeling apples.

Hondurans in overcoming poverty. One of the most exciting project which is owned and operated by the Lenca Producers Association which consists of 260 farmers. The project happens at two sites, Yuri and Belen.

Capitalizing on pineapple

Yuri is a small mountain village which lies on fertile ground at an altitude of 4,000 feet. "Anything grows there," says Vandenbrink, and one of the most

standardize the products we made. I spent three days in Yuri where I worked with people to make jams and marmalades from pineapple, pineapple with papaya, and pineapple with mangos. All the people were very eager to learn."

After their visit to Yuri, Vandenbrink and Knegt travelled to Belen, an "unbelievable" trip for these North Americans. "Because of the mountains, we had to travel eight and a half hours in a roundabout way," says Vandenbrink. And Knegt adds, "The last two-hour stretch was pass-

NEWS DIGEST

Canada at a bargain

TORONTO (Can. Scene) — So you thought, as many do, that Sir Wilfrid Laurier was Canada's second prime minister? Think again. There were five prime ministers in between Canada's first, Sir John A. Macdonald, and Laurier, as the 1997 *Canadian Global Almanac* will inform you.

Published at a reasonable \$16.95 by Macmillan Canada, the almanac is an essential reference book for all who want to know their country better. And it offers good reading for the inquiring mind given to browsing.

This 11th edition has been completely revised and contains features such as a region-by-region listing of major arts events, Internet terms explained, and "The Almanac Asks." This last feature explains why Statistics Canada used long and short forms in its 1996 census and how this approach affected results.

Police image improves

PRETORIA, S. Afr. — A recent survey of South Africans indicates that respect for the police has increased for the second year in a row, reported *The Citizen* on Dec. 12, 1996. The survey by Market Research Africa showed that 35 per cent more people than previously respect the police, including the national Police Service. Police performance was also rated higher, but two in 10 rate them below average.

Canada/Chile sign

OTTAWA (Dept. of Foreign Affairs) — Canadian companies are demonstrating confidence in Canada's newest trade partner with announcements of major investments and joint ventures in Chile, says International Trade Minister Art Eggleton. NorTel, Rio Algom, Newbridge Technologies and Teck Corporation recently announced major ventures in Chile worth several hundred million dollars. On Dec. 5 in Santiago, Eggleton signed the Canada-Chile Free Trade Agreement at Canada Expo '96, a trade fair designed to demonstrate the versatility and expertise of Canadian companies.